

# CATHOLIC • ACTION •

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Vol. XXXIII, No. 3



March, 1951

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## Baltimore Catholic Information Center

Rev. Benjamin F. Bowling, C.S.P.

CATHOLIC YOUTH AND THE PARISH  
WORKS OF MERCY IN COLUMBUS  
"PEACE" CAMPAIGN  
LAY APOSTOLATE WORLD CONGRESS

*Spiritual Development—  
Clerical and Lay Responsibility*

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A NATIONAL MONTHLY PUBLISHED BY THE  
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Each department of the N. C. W. C. is administered by an episcopal chairman. Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

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Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

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**CATHOLIC ACTION** records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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# CATHOLIC ACTION

Vol. XXXIII, No. 3

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## SPIRITUAL DEVELOPMENT—*Clerical and Lay Responsibility*

Each year the Holy Father, who is Bishop of Rome, gives a special admonition to his Lenten preachers. In a sense, the admonitions of any Bishop to his priests, are practical directives governing local situations. There is a beauty and relevancy, however, about this year's statement that American priests and laymen will appreciate and follow. For this reason we cite these portions of the exhortation.—The Editor.

WE CANNOT rid ourselves of a great anxiety when We think of the present condition of things in the great cities—and what We wish to say applies alas often even farther, into the remote rural areas. This throbbing world pleads with anguished cry for the security of its existence as it stands suspended between the frightful memory of a cruel war just finished and the fear of a new conflict which would be incomparably more atrocious.

May God grant that it may not be necessary to say of the security which it longs for what St. Augustine wrote of the pagans of his time in "The City of God" (Book 2, Chapter 20), when the barbarian invasions of the Roman empire brought to Rome and to the provinces unspeakable sufferings and the beginnings of a rapid decadence.

Is there not perhaps a similarity between conditions of that time and the present? And should not all those who have even a part of the responsibility for them therefore multiply their efforts to overcome and check the invasion of moral evil which infects the atmosphere of public and private life?

But to return to the duties of pastoral care. In Our last Christmas message We made manifest the crying need which today imposes itself on the Catholic apostolate: of spiritually reconquering souls enfeebled, languishing or wavering in the Faith. Apply this thought to the city of Rome. Could you contemplate the sad state of those souls with cold indifference? Each one of you must nourish these dispositions and fulfill the mission of a good pastor for all who live in the territory of his parish.

On the other hand, it is often extremely difficult for the priest to approach some classes directly. And

here precisely is the vast field of labor open to the collaboration of the laity. There is no need for Us to recommend again Catholic Action, the great organization which renders so many signal services to the Church.

But beyond that We know that some lay Catholics, at the suggestion and under the direction of the priest, have formed small societies or clubs in which on one or two occasions each month, according to circumstances, professional colleagues, relatives and friends get together for the purpose of considering and discussing religious questions as well as other things. The number of conversions already realized by these groups, We are assured, is surprising. And the whole family is ordinarily won over together with the head of the house or both parents.

Similar friendly methods of the apostolate take various forms adapted to particular needs and possibilities. Thus, for example, fervent and zealous Catholics sometimes invite to the intimacy of their homes persons far removed from religion, and even farther removed from permitting themselves to be led to church to assist at Mass. Then they listen together to a Catholic Sunday radio broadcast or some other religious reading, or perhaps they also unite in reciting a prayer in common.

But some will perhaps say: These good Catholic men and women are satisfied with little indeed! Little indeed? Nevertheless, it is already something. And it helps here to remember the words of Jesus Christ: "He who is not against you is for you" (Mark 9, 40). If more cannot be achieved at the first attempt, it will nevertheless always be a beginning which sooner or later will perhaps facilitate contact with the Church, at least in one point or another, in expectation of a fuller attachment which will end by leading not a few to the foot of the altar where they will be comforted by the Holy Sacraments.

We praise this apostolic labor of the laity with all Our heart and We exhort you, beloved sons, to look upon it with favor, encourage it, and above all allow

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# Baltimore Catholic Information Center

By  
Rev. Benjamin F. Bowling, C.S.P.

**I**N 1946, following their successful inauguration of the Catholic Information Center on West 59th Street in New York City, the Paulist Fathers approached the late Archbishop Michael J. Curley on the possibility of opening a similar center in Baltimore. They received his most enthusiastic encouragement. At a meeting of the Baltimore clergy, Archbishop Curley explained the value of such a center to the priests of the diocese and urged that their pulpits would be open to one of the Paulists to speak on the apostolate to non-Catholics. Almost every Sunday for a whole year the Catholics of Baltimore were thus acquainted with the opening of the Catholic Information Center and were given small cards with the hours of the lectures to pass on to their non-Catholic friends.

## Location

All agreed the center should be downtown and as accessible as possible to the general public. Father Louis J. Mendelis, pastor of St. Alphonsus Church, in the heart of the business section, was approached by the Paulist Fathers and graciously offered them temporary quarters for the center on the first floor of his parochial school. This location has proven so ideal that the center is still there and is now beginning its fifth year in this temporary home at 125 West Saratoga Street.

## Physical Set-Up

The reception room faces the street and naturally is on the ground floor and easy of access. This is a "must" for all centers. Non-Catholics like to see what they are going into physically as well as spiritually, and often shy away from second floors. It is also desirable to have the information center separate from the rectory and as neutral in appearance as possible. The more casual and business-like the outward appearance the better.

## Priests On Duty

From the very beginning at the Baltimore Center we have had a priest on duty from 10:00 until 1:00, 3:00 until 6:00, and from 7:00 until 9:00. We have found this to be absolutely essential, as the average person who calls at the center wants to talk to a priest. It has taken some of these non-Catholics months and even years to get up courage to come and

see a priest and if he is not there when they call, they may never return.

Too much stress cannot be laid on a kindly informal reception of those who come to the center. It is well to assure them in the beginning that they are free to take a course of instructions, or if they prefer, a course of reading without the slightest obligation of becoming a Catholic afterwards. The course of instructions is simply to help them gain a better understanding of the Church and Her teachings. All are free to ask questions and bring up difficulties at any time and to clear up any possible objection to or misunderstanding of Catholic doctrines.

## Outline of Courses

Whenever possible, we try to give group instructions, which is a practical necessity with large numbers. The first year we gave just one instruction a week for each of the four groups taken but soon found this to be very unsatisfactory as it dragged out the instructions to nearly four months. We now have two priests going full time, five days a week, Monday through Friday, and each priest has two groups for instructions, giving each group two classes a week. These classes are held Monday and Wednesday 5:30 to 6:15, 7:00 to 8:00, and 8:00 to 9:00, and Tuesday and Thursday from 8:00 to 9:00. Private instructions are given in the morning and afternoon for those unable to take the classes.

After the course of instructions are finished, each individual is taken a few times for private talks to clear up any personal problems or difficulties.

At the first lecture each one present is given a card with the following lectures printed upon them:

1. God—Religion—Prayer—Faith—Trinity—Angels
2. Creation—Evolution—Man—Grace—Fall—Old Testament
3. Blessed Virgin Mary—Life of Christ
4. Bible—Divinity of Christ
5. Church—Mystical Body
6. Church—Objections
7. Grace—Redemption—Sacraments in general
8. Baptism—Confirmation
9. Sin—Commandments 1-6
10. Commandments 6-10—Precepts of Church
11. Confession—Indulgences

12. Blessed Sacrament
13. Mass—Missal
14. Holy Orders—Religious Orders
15. Marriage—Divorce—Mixed Marriage
16. Happiness in Marriage
17. Sacramentals—Devotions
18. Tour of Church
19. Extreme Unction—Life after Death
20. Summary—Prayer

They keep this card and check off each lecture as they attend it. They also fill out another card and return it to the priest giving their name, address, phone number, marital status and religion. The priest keeps this second card for a roll call, which after many years of experience we find wise to take each time. In this way we can check on the absentees and send them a little note of encouragement from time to time and also keep account of the lectures that they miss. Otherwise it frequently happens that non-Catholics being forced to miss a lecture or two, grow discouraged and drop out of the class. Others return not knowing which lectures they missed. A weekly roll call therefore seems almost essential. However, we never send more than one notice to those who have discontinued the course and this is simply a kindly note telling them we have missed them and assuring them that they are welcome to continue the course and that the missed lectures may be easily made up privately.

#### Receptionists

Members of the Catholic Women's Evidence League of Baltimore graciously volunteered as receptionists for the Center from one to three o'clock each day. Their gracious tact and friendly reception of visitors to the Center have done much to make the casual non-Catholic feel at home. This is tremendously important as it has taken many of them years to get up courage to approach the Catholic Church, and so much depends upon that first kindly reception. The evening hours, from six to nine, are filled in by business secretaries who have worked all day but who are happy to donate an evening each week to the non-Catholic apostolate.

#### Confessionals

At the Baltimore Information Center we now have three rooms with a second priest using the lecture room as his private office during the day. In each office there is a small confessional. Time and time again Catholics come in who for one reason or another have been out of the Church for years. They still believe everything and deep down wish to be reconciled to the Church. However, there is the hurdle of confession after years away. Often such persons have said to us: "Father, I would give anything in the world to be able to go to Communion again but I simply cannot get up courage to go to confession. If I could only tell you everything face to face and discuss my difficulties with you it would

be so much easier." And that is exactly what we do. Before they actually realize it, we have taken them through the high points of the commandments and generally succeed in clearing up their difficulties. After being assured of their proper dispositions, we simply lead them over to the confessional and the rest is easy.

Naturally, a priest must exercise good judgment and common sense but this casual approach works in ninety-nine cases out of a hundred, and any number of Catholics away from the sacraments for years have thus been reconciled to the Church. Most chancery offices will grant to priests in charge of information centers general faculties to absolve from "reserved sins" in such cases. Otherwise, if you send these individuals out to make their confessions elsewhere they would probably never have the courage to go and the opportunity of a lifetime would be missed.

#### Finances

Naturally, the financial set-up for each information center will vary in each locality. Here in Baltimore as in several other localities, the Archbishop considers the Information Center such an important adjunct to the Chancery Office that it is supported by the Archdiocese. The only actual expense would be the salary of the priests and a part-time secretary, a janitor and—the largest item—literature. We always give pamphlets, catechisms and the little booklet "I Believe" gratis to those under instruction. It will probably be the last time that they get anything free in the Catholic Church!

#### Tone of Lectures

We try to keep the tone of the lectures as positive and instructive as possible, building on the many beautiful truths that they have in their own faith—existence of God, the Divinity of Christ, the Bible, and Prayer—and showing how these truths all fit into the complete Catholic picture. When treating subjects like the Reformation, we stress the fact that we are speaking of Protestantism and not of Protestants, bringing out the point also that while the Church is divine, those within her fold are often only too human.

#### Literature

At the Information Center in Baltimore we use *Catechisms for Inquirers*, by Joseph I. Malloy, C.S.P., as an outline for the course; also *I Believe*, by Wilfrid Hurley, C.S.P., with the six Correspondence Course Questionnaires. We find it is a great help to have each one of those taking the instructions to fill out each one of these quizzes and check their own answers. This makes sure that everyone present does some real thinking on the subject and is not simply an innocent bystander, or bysitter to be more exact! Otherwise we have found people sit through

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# You and Your Parish— The Strength of the Church

## *Catholic Youth and the Parish*

Very Rev. Msgr. Joseph E. Schieder, Ph.D.

1950-51 Forum Series

Article VII

PERHAPS no single group in this weary and worried world is more beset with the perplexing problems of these troubled times than the young people who pledge their allegiance to God and the United States. For past generations have placed the tremendous burden of world survival squarely upon their shoulders with the hope and expectation that these teenagers of today will bring to themselves and all mankind a brighter tomorrow filled with a peace and plentitude wrought by prayer. Fortunately, these are not empty anticipations, nor is there reason to assume that the youth of the present cannot fulfill their mission for the future.

This confidence has found root in the soil of Catholic youth work so diligently tilled by the priest pioneers and their able assistants who established and fostered the Catholic Youth Council in the United States. Under its banner and guided by its motto, "Of youth, by youth, for Christ", Catholic youth work has become in a relatively short period of time, a magnificent movement having as its goal the return of young people to God before they have strayed too far from the path of prayer and penance which leads to Him.

In the decade since the Youth Department became an integral part of the National Catholic Welfare Conference, great strides have been made in an attempt to fashion in youth the image of Christ during their formative years, for it has become increasingly apparent that the good in children and young people remains long after the so-called "terrible teens" have become but a memory. Holy Mother the Church has long recognized the need for Christ-like qualities in the youth of the world, and has been the leader in the establishment of organizations which bring young people together in an atmosphere entirely fitting and proper to their status as "soldiers of Christ and children of the Kingdom of Heaven."

As a means to this end, the Catholic Youth Organization, or CYO, as it may be better known, has come into existence. This grouping together of young people between the ages of 12 and 25 has virtually mushroomed in the past ten years until today it comprises

a membership of nearly seven million youngsters. Naturally, this hasn't just happened, but rather is the result of long labor on the part of many, as well as a very complete and careful plan of organization and operation.

Catholic organizations for youth in the United States are organized on diocesan lines and along the lines of national organizations. The central coordinating agency for all these groups is the Youth Department of the National Catholic Welfare Conference. The diocesan Catholic Youth Organizations can be said to date from the last years of the twenties or the early years of the thirties. Since that time, the movement has spread to practically every diocese in the country. The total number of these diocesan organizations can probably be set at 120.

In addition to the Catholic Youth Organization per se, there are such national Catholic youth organizations as the National Federation of Catholic College Students and the National Newman Club Federation, both of which operate by and for Catholic college students on Catholic and non-Catholic campuses; the Columbian Squires; the Junior Catholic Daughters of America; the Young Christian Workers; and the youth groups of the Sodality of Our Lady and the Daughters of Isabella—all of which are primarily intended for the teenagers of the United States. In addition, Catholics have contributed greatly to the development of the Boy Scouts, Girl Scouts, and the Campfire Girls.

The primary objective of the Catholic Youth Organization is to foster the spiritual welfare of young people through a coordinated program of religious, cultural, social and athletic activities. While always recognizing the primacy of the individual's duty to God, the program also aims at developing the young person's sense of responsibility, his talents, skills and interests, so as to broaden and enrich his own life and to make him a more useful citizen and member of his community.

It becomes very apparent, therefore, that any means of operation and organization which could be used in an effort to attain that coordinated program outlined in the purpose of the CYO would have to have as its



basis of operation the parish. Otherwise, the undertaken endeavors would be wasted and fruitless, for it is the parish and the life which it surrounds that is the framework for the successful completion of such an extended program. Like any structure which is to withstand the abuse of changing times and human natures, the CYO must have a foundation which is as substantial as can be wrought by man. For whatever success the CYO has had, there is a tremendous debt of gratitude to the pastors and the parishes, without which such accomplishment would have been impossible.

The fact remains, however, that there is great strength in unity and that individual ingenuity plus cooperation and organization have as their product a bulwark against materialistic secularism which could not otherwise be achieved. In other words, the program of CYO cannot be allowed to become an individual thing confined to one parish or one diocese, for as such it has a very limited value.

Therefore, it has become a necessity to organize the various parishes in any diocese into a compact and working unit in order that each one might share its abilities and facilities with the others. To administer such an undertaking, diocesan directors have been appointed in most of the dioceses of the nation who work directly with the national office and with the youth directors in the parishes.

In order to appreciate the workings of this table of organization, it is necessary to observe the operation of a CYO on the level where it must of necessity exist, namely, in the parish. For you might say that the parish resembles the human heart in that it is the source of the life blood which enables the entire thing to exist.

As was stated in the purpose of the CYO, the primary objective of the CYO is to foster the spiritual wellbeing of the members. This phase of the program has pre-eminent importance, for it is the explanation of the existence of any Catholic program for young people. In addition, however, three other fields of operation have been introduced in an effort to capture the desires and tendencies of every Catholic boy and girl. Who better than parents, teachers, and youth leaders know that children's likes and dislikes are as distinct and different as day from night. Therefore variety becomes an essential part of any leisure-time activity which is to have the complete and whole-hearted support of the participants. In this way each phase, save the spiritual, appeals to a distinctive group within the CYO, while the religious program has a universality all its own.

Likewise, the program is carried out by and for young people. The activities are chosen not on the basis of universal acceptance, but rather stem from the particular preference of the participants. This does not mean that religious services are changed to suit the needs and temperaments of the youth, for this

**T**HE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1950-51 series of eight articles, month by month, under the general title, "You and Your Parish—the Strength of the Church." These have been prepared for general use and should be especially helpful to organization and educational leaders.

**Use the articles:**

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

**Use the questions at the end as guides for reading and discussion.**

would be blasphemous, to say the least. But the spiritual program is composed of activities and undertakings which have a particular means toward the achievement of the end—spiritual sanctification of the young person. Great emphasis is placed upon frequent reception of the sacraments, which is so necessary if the child is to successfully weather those "trying teens." As a result, the CYO sponsors a great many Communion Breakfasts in order that the young people form the wonderful habit of weekly Holy Communion early in life. Going one step further, the Catholic Youth Organization has recently begun a Holy Communion Crusade by which CYO'ers in a particular parish attend Mass and receive Holy Communion daily for a week or perhaps a longer period in different areas. The results of this campaign are most edifying. By other means, such as retreats, discussions of religious subjects, Cana conferences, and First Friday devotions, the CYO member becomes aware of the great gift which is his in the Catholic religion. And in many parts of the country, the CYO serves as the means of released-time religious instruction for Catholic boys and girls attending public high schools.

The cultural phase of the four-fold CYO program opens the avenues of the arts to the CYO'ers. Here a concerted effort is made to develop within the teenagers clear Catholic thinking on a multitude of subjects which vitally affect them in their daily lives. Such activities as debate and discussion groups, forums and round table clubs, crafts, choral work, and public service find a place within this part of the program. The good that has been accomplished by this phase cannot be minimized.

The results of the physical phase have been just as beneficial to the young people, especially the boys now facing military service. Through sports such as basketball, baseball, football, swimming and boxing, these lads have developed sound bodies and alert minds. But more important they have been taught the rules of fair play and clean living according to the ways of God. Nor have the girls been neglected in this realm formerly associated with males only.

Programs have been developed whereby they may seek and find healthful recreation which will enable them to better perform their daily tasks. In many instances, the young people have given generously of their physical prowess that others less fortunate might enjoy good health. Benefit basketball games and water shows have been staged by the diocesan and parish CYO's for the needs of the March of Dimes, for the Red Cross.

The social side, too, has been instrumental in the formation of Catholic qualities in teenagers. Dances and parties properly chaperoned are a necessary part of any young life. Facilities available to young people in which they are surrounded by the proper environment and companions are a requirement if the young person is to develop and mature along the lines of Christ. Social events sponsored by the CYO serve as the necessary lift which young people need. And it is through such a program that Catholic boys and girls meet and marry, certainly something that all parents wish for their sons or daughters. Any pastor will recall with pride the number of happy marriages which began on the dance floor of the CYO club or the parish hall. Man is a social being, whether he be young or old, and his social contacts and companions are perhaps the most important influence in his life. What could be better than forming a social relationship within the confines of Christ's Church?

And there are other endeavors of the CYO which really cannot be classified under a particular phase of the program. The community cooperation exhibited by the teenagers reflects great credit not only upon the CYO but themselves as well. Their ability to take an active part in the various campaigns and appeals which annually are made by the Church is marked. And their assistance in the parish cannot be minimized, for they give willingly of their time and talents in an effort to improve their home for God.

To assist the CYO directors and members of the CYO, the Youth Department of the National Catholic Welfare Conference has prepared a packet of publications which describe in detail the operation of the CYO and tell just exactly how to go about establishing such a program in a parish or diocese. In addition to these, the Department publishes two periodicals throughout the year. The first of these, *NEWSNOTES*, is the official organ of the Department and takes the format of a 32-page magazine published every month with the exception of July and August. This magazine contains articles and stories of particular interest to the youth directors and lay leaders. *PROGRAM SERVICE*, a bi-monthly publication, presents a planned program encompassing the four-fold pattern. The activities suggested therein are very practical and apparently very popular with many dioceses and parishes in the nation. Naturally, the limitations imposed by the elements, the size and nature of the particular CYO, and the facilities at their disposal are again present, but these obstacles, if that

be the proper name, do not prevent CYO'ers from making the most of this service.

And finally, an important addition has been made to the already crowded CYO calendar in the form of the present mobilization effort. The stepped-up defense program has not escaped the notice of the CYO, which is again leading the way with regard to the moral and spiritual wellbeing of men and women in the armed forces. Not only have parishes and dioceses in various parts of the country heeded this call to arms, but the Youth Department itself is getting in step with the times, planning service in this field.

It would be unfair, however, to leave the reader with the impression that all is well with the CYO, for this is not true. There exists today an urgent need for capable and willing adult leaders to assist youngsters in their leisure-time activities. Men and women interested in the young people in their parish, members of organizations affiliated with the National Council of Catholic Men and Women, must step forward to offer their services if the program is to continue at its present tempo. The need is urgent and the time is now! Also, such a program requires great financial assistance, which must in most instances come from the parish. This need not be a handout, but rather should be the result of the money-making activities of the CYO.

And so stands the CYO. In the troubled times of today, the Catholic Youth Organization remains strongly fortified against the disease of the devil which has so infested the world. The need for such an organization is no further removed than the headlines of your newspaper, which record in black print the red blood spilled that the peace of God be restored to the world. Every day we hear the words of the spiritual, military, and political leaders of the world, which remind us that our greatest asset is the young people who inhabit the earth. It is they in whom we place the hope that tomorrow may not resemble today, but that they will lead the world back to God. The Catholic Youth Organization, one could say, is an army of youngsters bent on returning to the world the spirit of Bethlehem which has been lost by adults of today and yesterday. God willing they shall not fail.

#### QUESTIONS FOR DISCUSSION

What does your parish offer in the way of leisure-time activities for young people? Is the program broad enough to attract teenagers or is it limited to particular social and physical endeavors? Do the various adult organizations of the parish assist the pastor in the CYO activities? Is it possible to enlarge your parish program in order that servicemen might be asked to participate?

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*NEWSNOTES* (10 issues annually) \$2.50 per year.

*What is a Parish Youth Council?* 5 cents.

*What is a Diocesan Youth Council?* 5 cents.

*National Catholic Youth Council*, 5 cents.

All of the above from Youth Department, N.C.W.C.  
*Marriage as a Career*: Report of a Brooklyn Project—N.C.C.W. 10 cents



# Works of Mercy In Columbus

By  
Philomena F. Kerwin

PROMPTLY at eight o'clock the chairman called the meeting to order. Roll call of those attending and the organizations they represented was the first matter on the agenda. I heard the diocesan president of the Holy Name Society answer for his organization and I noticed the representative and her alternate respond for the Diocesan Council of Catholic Women. There were several delegates present from the Catholic Youth Organization and a few members at large who held offices within the group. In attendance were the priests, moderators of the above named Catholic societies, the Catholic chaplain of the neighboring Veterans Administration Hospital and a young, intensely interested Monsignor, the diocesan moderator of this committee. Everyone present demonstrated a sincerity of purpose that reflected the seriousness of the work. For this was the regular meeting of the NCCS-VA Hospital Committee of Columbus, Ohio, the diocesan committee of the National Catholic Community Service which provides a program of volunteer services in the Veterans Administration Hospital located in that diocese. This is a committee whose objectives are threefold:

- (a) To provide special volunteer assistance to the chaplain.
- (b) To stimulate the work of Catholic organizations in providing volunteer services in the VA Hospital.
- (c) To assist in meeting the spiritual, recreational, general and special needs of the hospitalized veterans by organizing, coordinating and guiding all Catholic volunteer activity in the VA Hospital.

The chairman of the committee listened intently as the minutes of the previous meeting were read. I recalled that this woman had been chosen by the group as their leader because of her Catholic background and record of accomplishments. With her experience in Catholic organizations and in diocesan activities to chart her course in this pioneer field of Catholic action she had first served the National Catholic Community Service as its branch representative for the Advisory Committee of Voluntary Service in the Veterans Administration. Her territory covered three states and included ten Veterans Administration Hospitals. In this volunteer capacity as branch representative she had visited these hospitals and attended VAVS Advisory Committee meetings which called together delegates

from thirty-eight civic, community and service organizations.

No wonder it was then that the first suggestion made by the moderator at the initial meeting of this NCCS-VA Hospital Committee was a visit to the VA Hospital in Chillicothe, Ohio, where this group would be working. This hospital is a large neuro-psychiatric institution near a small community. The fact that it is approximately fifty miles from their city and that its patients are being treated for mental illnesses served as a challenge to this group. The suggestion was accepted and within two weeks after their organization in January 1950, every member of the committee was present for a tour of the hospital. They met with the Special Service staff and discussed their special volunteer interests with the chaplain, the librarian and the heads of the departments that would be using their services, and visited the patients. Their tour included visits to the closed wards as well as to the open wards; to the kitchen, the dining rooms, the recreation hall, the occupational therapy departments, the educational and manual arts and music therapy sections and the quonset hut chapel where daily Mass is celebrated. From that first visit developed the NCCS-VA Hospital program which had now attained a year's growth.

Yes—it was the regular monthly meeting of this committee that was being held at this time but it was a very special meeting, too. For the members of this committee were preparing to present their annual report to His Excellency, the Most Reverend Bishop. This report was to be a combined project under the direction of the chairman and must accurately describe the work of each organization in this united diocesan effort.

As I listened to the committee proceedings I saw the complete program of their year's activities in the VA Hospital unfold itself step by step. There was their first activity, a party for the patients in a closed ward of the hospital. This indicated the need for special committees within the NCCS-VA Hospital Committee proper and resulted in the appointment of an entertainment committee, a transportation committee, a press and radio committee and a finance committee. The success of their first venture and the compensating reward which comes from service to the sick paved the way for the development of a consistent pattern of action by this group.

In rapid succession came the regularly scheduled parties once a month for open ward patients, the square dances, the watermelon parties, the football games and the variety of entertainments arranged for the various groups of these hospitalized veterans. The work of the chaplain was augmented by the special and regular donations of rosaries, medals, holy cards and Catholic periodicals and by special projects outlined by the chaplain as the need arose. The special sign erected by the group on the highway outside the city, proclaimed the observance of National Hospital Day and invited all to Open House at the nearby VA Hospital. The illuminated outdoor Christmas scenes beautifully portrayed the story of the Nativity for patients and passers-by alike. This highlighted their year's record of activities.

I noticed the Catholic Youth representatives glow with pride as the number of hostesses and volunteers from their organization was mentioned. The delegate from the Xavier Glee Club spoke of their return engagements at the hospital while the unit from the Holy Rosary parish reported that their project to entertain the veterans of World War I was now their major interest at this Hospital. All present at the meeting derived a great sense of gratification from the chaplain's letter of appreciation for their Committee's Christmas gift, a recording machine and religious records, including one on the Holy Sacrifice

of the Mass. This machine is found to be a great value to the chaplain inasmuch as it can be taken to the wards to assist in bringing spiritual solace to the patients through the music.

A special note of gratitude to the Most Reverend Bishop for His Excellency's cooperation and assistance, which enabled this Committee to carry out so well the responsibility of the diocese to its hospitalized veterans and a particular vote of appreciation for the zealous guidance and inspiration of their moderator, were incorporated in this annual report.

As this meeting approached the end and the moderator led the closing prayer to the patron of the NCCS-VA Hospital Service, Our Lady, Health of the Sick, I realized what a privilege had been mine. I had seen a cross section of Catholic organizations in a diocese, a gathering of different individuals of various ages all united in a common purpose to disperse the Charity of Christ to the sick veterans and in this way to practice the Spiritual and Corporal Works of Mercy. I realized too the debt of gratitude that the National Catholic Community Service owes to such Catholic groups. For in all areas where there are Veterans Administration Hospitals Catholic people are helping NCCS to discharge its responsibility to the hospitalized veterans, a responsibility so willingly accepted at that meeting in Columbus.

## BALTIMORE CATHOLIC INFORMATION CENTER

*Continued from page 5*

a whole course of twenty-two lectures, seem to be most interested and intelligent in following the classes and yet at the end of the course be still confused on many fundamental teachings of the Church. The quizzes are the most practical means we have discovered today to be sure that each one is doing some thinking and actually absorbing the classes.

Collateral reading will vary in every case. Most non-Catholics enjoy the *Faith of Millions*, by O'Brien. *Now I See*, by Lunn, *The Rebuilding of A Lost Faith*, by Stoddard, *The Road to Damascus*, stories of converts, by O'Brien, are helpful for converts who wish more advanced reading. Blessed is the instructor who can get his converts to do some serious outside reading!

### Follow-Up Courses

One of the weakest points in the instructions of converts is a "follow-up service." As a rule there isn't any. As one convert remarked, "for nearly three months, Father, you give us every personal care and consideration. Then you receive us into the Church and drop us like hot cakes! It seems that practically everything you get in the world today gives you a follow-up service, except religion! Couldn't we possibly have an occasional get together to clear up little difficulties that arise from time to time after the reception into the Church?" Well, that is exactly

what we have begun at Baltimore. On the first Monday of each month we have a religious moving picture and a question box period which is open not only to our own converts but to the converts of the city. We began this series with the moving picture "Upon This Rock," the story of the life of Christ, which is by far the finest picture of our Lord's life that we have ever seen. Approximately four hundred converts attended and were so enthusiastic about the picture that it will be shown again in one of the larger auditoriums of the city. Another movie short will be a picture on the Jubilee Year and we are planning other films for future meetings. We plan to continue these informal get-togethers once a month during the year, with the exception of the summer months, and strongly recommend the plan to other convert centers.

### Mixed Marriage Instructions

While Catholic marriages with unity of Faith in the home is the ideal, we must face the facts that in America mixed marriages are inevitable and in many cases form a large proportion of all the marriages in every parish. Many of the leading archdioceses in the country, including Baltimore, now allow mixed marriages to take place in the Church, requiring, however, that both parties take a course of at least six instructions. While the perils of mixed

marriages should be stressed in the pulpit, a tirade on the subject when the young couple actually comes to the rectory generally does more harm than good. We stress the wisdom and purpose of the instructions is to clear up misconceptions and give the non-Catholic party a better understanding of the obligations he assumes in marrying a Catholic. We stress that it is only fair to him, to his Catholic partner, and their future children that he thoroughly understand the promises before signing them, and we explain that there is no obligation of any kind in taking the instructions and that he is free to ask questions at any time. We urge both parties to pray earnestly that God will guide and direct them and bless their marriage.

These six pre-marital instructions are given con-

tinuously at the Catholic Information Center in Baltimore every Monday and Wednesday evening from 7:00 to 8:00 and may be begun at any time.

During the course of instructions a thorough explanation of the mixed marriage promises are given together with the highlights of the questionnaire they are asked to sign. At the end of their six instructions each couple is given a personal interview together with a "diploma" in the form of a letter to be presented to the parish priest who is to marry them. During the last three and a half years eight hundred fifty couples have taken this course at the Center—a tremendous time saver for busy parish priests.

*N.B. Sometime later we will be glad to ask Father Bowling to make some practical suggestions for groups wishing to undertake convert work.—The Editor.*

## Calendar of Scheduled Catholic Meetings and Events

### March, 1951

- 5-7—NATIONAL CONFERENCE ON FAMILY LIFE—19th annual meeting, St. Louis, Mo.
- 27-30—NATIONAL CATHOLIC EDUCATION ASSOCIATION—48th annual meeting, Cleveland, Ohio.
- 29—CATHOLIC BUSINESS EDUCATION ASSOCIATION—6th annual convention, Cleveland, Ohio

### April, 1951

- 3-4—ADMINISTRATIVE BOARD, N.C.W.C.—Spring meeting, Washington, D.C.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, El Paso, Tex.
- 14—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Lake Erie regional congress, Rochester, N.Y.
- 14—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Baltimore-Washington regional congress, Baltimore, Md.
- 24-26—CONFRATERNITY OF CHRISTIAN DOCTRINE—parish priests' CCD Institute for Province of San Antonio, Corpus Christi, Tex.

### May, 1951

- 16-18—CATHOLIC PRESS ASSOCIATION—41st annual convention, New York, N.Y.
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Chicago, Springfield, Ill.

### June, 1951

- 1-6—CATHOLIC HOSPITAL ASSOCIATION OF U.S. AND CANADA—annual meeting, Philadelphia, Pa.
- 13-16—CATHOLIC THEATRE CONFERENCE—13th biennial convention, Chicago, Ill.

### August, 1951

- 20-24—NATIONAL LITURGICAL WEEK—Dubuque, Iowa.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of St. Paul, Winona, Minn.
- 26-31—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—national congress, St. Paul, Minn.

### September, 1951

- 9-11—NATIONAL NEWMAN CLUB FEDERATION—national conference, Wentworth-by-the-Sea, New Hampshire.
- 14-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND THE ST. VINCENT DE PAUL SOCIETY—annual meeting, Detroit, Mich.
- 28-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Portland in Oregon, Seattle, Wash.

### October, 1951

- 2-7—HOLY NAME SOCIETY—fifth national meeting, Detroit, Mich.
- 9-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Denver, Pueblo, Colo.
- 15-19—YOUTH DEPARTMENT, N.C.W.C.—3rd national conference, Cincinnati, Ohio.
- 16-18—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Wheeling, W. Va.
- 20-23—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual meeting, Boston, Mass.
- 23-25—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, Birmingham, Ala.

### November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.
- 27-29—NATIONAL CATHOLIC CEMETERY CONFERENCE—4th annual convention, St. Louis, Mo.



## SPIRITUAL DEVELOPMENT—*Clerical and Lay Responsibility*

*Continued from page 3*

it to develop freely, whether these groups remain within the confines of the parish or extend beyond, whether they are associated with organized Catholic Action or not. In any case, it is always the apostolate of the laity in itself and of the finest kind.

We would like finally to invite you to consider a thought which should guide and enlighten your entire pastoral action. Dedicate yourselves to it with your whole soul, give to your entire activity the personal imprint of your spirit and your heart.

In speaking thus We wish to put you on guard against an excessive bureaucracy in the care of souls. Without doubt the good functioning of the parish office imposes itself as a rigorous obligation. Nevertheless, it is necessary that your parishioners may everywhere and always perceive the goodness and paternal affection which beat in the heart of the pastor. Each one of your faithful must experience it, must be able to approach you easily and find in you the help and assistance corresponding to their trust.

However, that evidently supposes an exact knowledge of your parish, street by street, house by house, a reliable view of the religious conditions, as well as of new problems and needs, of the people who live in your territory. In order to be complete and thorough this knowledge itself demands also a technical preparation for which the parish file offers an extremely useful instrument. It permits, in fact, the finding in a moment of all information concerning each family and each one of the faithful.

Because of this must one give the whole importance, or even a greater share of it, to such documentation? It must not be other than a help—certainly extremely valuable—to your personal, living relationships with your parishioners. Show in an effective manner the interest and affection which you cherish for them. Engage directly in the religious instruction of the children, at least in its principal parts. It is indeed easy—and you have had experience of this—to gain the hearts of parents through the children, in order to bring them back when necessary to the Faith and to religious practices.

But one of your most willing obligations in the Christian formation of the adolescents must be the care of ecclesiastical vocations, and We would reproach Ourselves if We allowed this occasion to pass without making mention of it. It is a duty which imposes itself of its own importance and to which every zealous priest spontaneously consecrates himself with love. Even more, its gravity is such that the Church has made a positive regulation concerning

it, and We need not recall for you Canon 1353 of the Code of Canon Law, which obligates pastors particularly, but also priests in general, to take special care of boys who show signs of a vocation, to keep them in virtue, form them in piety, provide for their early studies and cultivate the precious seed planted by God in their hearts.

Who could ever think that this law, promulgated for more than 30 years now, had lost something of its force and its necessity? The events which have transpired, the war with its consequences, and all the present-day conditions have done nothing but increase its urgency by aggravating the losses attributable to the lack of priests, especially in some regions.

Therefore We have recently also called the attention and the zeal of the entire clergy to this matter in the Exhortation "Menti Nostrae." Here, in the intimacy of this audience, We turn with redoubled petition to the priests of Rome, that is, to the clergy, and especially to the pastors, of Our own beloved diocese. This is neither the time nor the place to give you the statistics which confirm the sad lament, which often reaches Our ears, about the too small number of Roman priests. We have had these statistics before Our eyes and they could cause grave dismay if the evil were without remedy. But it is not.

The experience of priests engaged in the spiritual care of youth, in retreat houses, for First Communion, in Marian congregations, in Catholic Action groups, and among altar boys assures Us that vocations would not be lacking in Rome; but they must be properly cultivated in the parish and in the family in order that the good seeds may reach maturity.

The parish clergy is often overburdened by work, worn out out by the ordinary ministry, by the demands of administration and Catholic organizations. It would, however, be a better thing to reduce somewhat some of the more visible but less necessary activities in order to give oneself more intensely to the formation of youth. For that matter, how many ecclesiastics are there in Rome, outside of those in parish work, who could enthusiastically cooperate in a cause so holy and so important among all others?

Thanks be to God, the Roman clergy can boast of the glorious tradition of those priests who, while they did not have the care of souls, surrounded themselves with youngsters whom they educated to a more generous and pious life, instructed in the first elements, and little by little set them upon the path to the seminary by offering them an admirable example of this noblest apostolate, which certainly should never wane. . . .

# "Peace" Campaign

By  
Rita Schaefer

**H**OW EASY it is to confuse and mislead through the use of words! How easy it is to take advantage in this way of the honest and sincere desires of people! The communists have been especially adept at this in their campaigns for "peace." Playing on the peoples' natural desires for peace, their fear of war and its attendant horrors, the communists have promoted slogans which as far as they go might seem acceptable to sincere and honest people.

Last year they circulated the "Stockholm Peace Appeal," to which they claim to have secured about 450,000,000 signatures from all over the world. This Appeal called for international control of atomic weapons and for branding the first nation to use the atomic bomb as an aggressor.

Since Korea they have adapted their campaign. In addition to atomic weapons control, they ask for membership of Communist China in the United Nations, the removal of "foreign troops" from Korea, "a new plan for verified and mutual general disarmament, and a fundamental American-Soviet settlement." This campaign is highlighted in the United States by a "Peace Pilgrimage" to Washington, on March 1, to inform Congress and the President "of the will to peace among all Americans."

How do these appeals, relentlessly pushed by the communists, bear up under comparison with certain facts?

At the very time the communists in this country were publicizing the enormous number of North Korean "signatures" which had been attached to the "Peace Appeal" North Korea invaded South Korea and was soon supported in full by Communist China. They have rejected the United Nations' cease-fire orders which were supported by an overwhelming majority of the nations of the world. They were given an opportunity to present their case before the United Nations' General Assembly last fall but used this unique advantage only to accuse the United States of being the aggressor in Korea. Communist China demands that, while her soldiers continue to kill ours in Korea, we should recognize her as a nation willing and able to abide by the principles of justice in international affairs and then she will negotiate the Korean conflict.

The Soviet and her satellites have consistently opposed the U.S. plan for international control of atomic energy, supported by the other members of the UN

Commission as the most effective. Plans for the reduction of conventional arms and for the establishment of a permanent international police force have similarly been thwarted by the U.S.S.R.

They have also refused at various times to participate in the meetings of the United Nations and of the Council of Foreign Ministers—the ordinary means provided for the discussion and settlement of differences among member nations. The U.S.S.R. has also supported Hungary, Bulgaria and Roumania in their violations of the peace treaties and refusal to negotiate disputes arising from them.

In the face of these facts it is not easily demonstrable that the communists' campaign for peace is sincere. They may use the same word—peace—as those who honestly desire it but they don't attach to it the same meaning. And herein lies the greatest danger when the communists can get truly well-meaning persons to support slogans and proposals which are perverted for the communist purpose of creating insecurity, uncertainty, distrust and confusion. Divide and conquer is their order of every day.

These propaganda tricks must not succeed in smothering the basic issues and in wresting from the non-communist world the initiative in the struggle for peace. The non-communists have started a good, if not perfect, program for peace through the United Nations; they must not be sidetracked onto a purely negative, defensive program. Although adequate military preparations for defense against aggression are certainly indicated by current events, all our policies must not be undertaken merely as reactions or counteractions to communist moves. The proper development of a united, positive program in all fields of endeavor must ever be based on justice and charity to provide the defense line against which the communists or any other destructive and dehumanizing evils will prevail in vain.

The peoples, as well as the governments, of the non-communist world must realize that such a stand requires sacrifices willingly made, and, most fundamental, the adequate recognition of and respect for the inherent dignity of the human person. Ignoring or subjugating spiritual values to material gains will not bring about the necessary well-being of individuals and nations but will add to the insecurity, distrust and confusion that favors communism.

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## NATIONAL COUNCIL CATHOLIC WOMEN

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The Lay Apostolate World Congress—National Directors Meet—  
Ellis Island—Women's Activities

### PLANNING FOR THE LAY APOSTOLATE WORLD CONGRESS

EDITH G. DONALDSON

Mrs. Robert D. Donaldson, national director, Province of Newark, represented the N.C.C.W. at the Preliminary Conference for the World Congress of the Lay Apostolate, held in Rome, December 18-20. We are pleased to bring our readers Mrs. Donaldson's account of this meeting.

**"MAY THIS YEAR** made truly holy by the grace of God be the herald of a new era of peace, prosperity and progress for the human family."—Words of His Holiness Pope Pius XII, inaugurating the Holy Year Jubilee.

Rome and the Holy Year—a visit to the Eternal City—and the opportunity and honor of representing the National Council of Catholic Women at an important preliminary conference called to plan and prepare the agenda for the World Congress of the Lay Apostolate, tentatively set for early spring 1951!

This was a dream suddenly materializing. The Holy Father's prayer cited above, spoken when ushering in the Holy Year ceremonies, came to mind and I felt awed to think that in addition to participating in the conference I was soon to be privileged to see and hear him close the Sacred Portal he had opened at the beginning of this year of special prayer.

My plane, taking off from LaGuardia Airport on a cold and windy day, stopped at Boston, Gander, Shannon, Paris, Zurich, Milan, and finally landed in Rome. Rome, the mecca of hundreds of thousands of pilgrims who came in planes as I did, by boat and train, while some spent many weary weeks trudging through Europe on foot, all to engage in the exercises and partake of the Holy Year's special and solemn plenary indulgence.

The conference, which opened December 18, was composed of 40 delegates, men and women from all over the world. The United States was represented by Mr. Stewart Lynch, president of the National Council of Catholic Men; Rev. J. Francis Tucker, O.S.F.S., presently stationed at Monte Carlo; and me for the N.C.C.W. As I mentioned above, we were summoned to Rome because the promoters and organizers of the World Congress of the Lay Apostolate felt it imperative to have greater direct consultation and advice on an international level.

The idea of a Congress goes back to the early days of 1949 when Mr. Vittorino Veronese, president of

Italian Catholic Action, and other prominent leaders of Catholic Action groups became increasingly aware of the need of examining together the problems facing us. The success subsequently obtained through meetings of leaders of Catholic organizations proved the advantages to be gained from dealing in common with the problems of the Apostolate. It was therefore decided to hold the World Congress in the Holy Year, a few days before the closing of the Holy Door, but the bishops and leaders became convinced that the undertaking was far too important to have participation made difficult by reason of huge pilgrimages scheduled for that period of great religious ceremony in Rome. Consequently, the preliminary conference was held on the date originally selected for the World Congress.

The first session was opened by President Veronese, who then introduced Monsignor Giuseppe Sensi, Vatican observer, who conveyed the greetings and good wishes of the Holy Father for the success of the undertaking. It was a wonderful privilege to take part in the discussions for such an historic undertaking, especially since nearly all the delegates were eminent clerical and lay leaders of Catholic Action.

After two days of discussions numerous decisions emerged, among which were: The Congress shall convene in October, 1951, in the new "House of Peace" now being erected near the Vatican; it shall last one week and shall start with a day of recollection; attendance shall be limited to 600 delegates and observers, to be chosen by the hierarchy of the participating countries; the delegates shall be people competent to lecture, lead panels, or with ability to complete "paper work"; equal representation shall be assured among nations so that distant countries will not be submerged by the closer participants; language difficulties will be handled through the simultaneous interpretation system with which the new "House of Peace" will be equipped.

The delegates at this conference were asked to have



their parent organization forward a report prior to the convening of the Congress, advising as to the approximate number of representatives each plans to have attend, the names of persons qualified as delegates and as observers, names of possible speakers among them, brief report of Catholic life in their nation, and any specific suggestions about the conduct of the Congress at variance with this conference's proposals.

The Chairman, Mr. Veronese, in concluding the conference praised the delegates for their cooperation in bringing forth the following agenda for discussions at the World Congress:

Doctrinal foundations of the Lay Apostolate.

Formation of the Lay Apostolate and the role of the priest in this formation.

Necessity for a new Christian order.

International organizations and their problems on the international level (UNESCO, United Nations).

The presence of Catholics on this level.

Modern means of influencing public opinion.

After this recital, Mr. Veronese introduced Most Reverend Stanislaw Courbe, Auxiliary Bishop of Paris, who after summarizing the conference proceedings and the proposed agenda just mentioned, presented Monsignor Giovanni B. Montini, Vatican substitute secretary of State. The Monsignor delivered an inspiring talk in which he told of the Holy Father's intense interest in the plan the Preliminary Conference was making for the World Congress and of the great longing of His Holiness for a more real and active

charity in the world, a charity in which the Lay Movement must play a leading role. After 20 centuries we are still at the beginning, the Monsignor asserted, but the new world envisioned by Pope Pius XII must be built upon the great principle of "activated love." He concluded with his blessing to the delegates and a cordial invitation to attend the general audience at St. Peter's on the following day.

I wish space permitted to tell of my interesting visit to the storerooms of the Holy Father, of the ending of the Holy Year with the closing of the Holy Door ceremonies, of the Christmas Eve Midnight Mass, and of my visits to the American Catholic Club conducted by the National Catholic Community Service.

However, picture my incredible joy on being told a few hours before leaving for home that a Vatican car was waiting to take me for a private audience with the Holy Father.

We were gathered in the throne room when His Holiness entered and I was immediately impressed by his wonderfully kindly presence. His eyes seem to have an almost magnetic power. I spent an unbelievable ten minutes or more answering his questions about my impressions of the conference, in what particular field of Catholic Action I serve, my position in the N.C.C.W., the name of the bishop of my diocese, and then, speaking slowly and distinctly, the Vicar of Christ gave me the following message: "To you, your family, your loved ones, your pastor and all with whom you are in any way associated, a very special blessing. And to the Catholic women whom you represent, my deep and sincere appreciation for all their good work. God bless you."

## NATIONAL DIRECTORS MEET

N.C.C.W. DIRECTORS from 18 provinces met at national headquarters in Washington,

February 5 to 7. These were busy days during which reports from officers, directors, and executive secretary were heard and business of the N.C.C.W. discussed. Conferences were held with N.C.W.C. department heads and those concerned with special assignments for the N.C.C.W. such as Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs, consultant for UN Affairs for the International Union of Catholic Women's Leagues, and consultant to the N.C.C.W. Committee on International Relations, and Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., and consultant to the N.C.C.W. War Relief Committee. Mrs. W. H. Harper, third vice-president, reported on her attendance as N.C.C.W. representative at the sixth Annual Conference of State Advisors on Women's Activities of the National Foundation for Infantile Paralysis, held in New York, November 12-17. In the absence of Mrs. Andrew S. Pfeiffer, secretary, official N.C.C.W. representative at the White House

Conference on Children and Youth, Mrs. George Coyle, Baltimore Provincial director and member of the Florida State Committee, reported on this meeting which was held in Washington, D. C., December 3-7. Mrs. Robert Donaldson, director, Province of Newark, gave a report on the Preliminary Conference for the World Congress of the Lay Apostolate at which she represented the N.C.C.W. in Rome, December 18-20.

At a tea in their honor the National Directors met informally women prominent in the military and civilian departments of the Federal Government. These included Col. Katherine A. Towle, director of Women Marines; Col. Mary Louise Milligan, deputy administrator, WACS; Miss Lucile Reynolds, Department of Agriculture; Miss Florence Worrell, International Division, Women's Bureau, Department of Labor; Miss Doris Cochrane, Division of Public Liaison, Department of State; Miss Jane Hoey, Bureau of Public Assistance, Federal Security Administration; Miss Flora Hatcher, Housing and Home Finance

Agency; and Senora Esther de Calvo, Inter-American Commission of Women.

Ten statements on important current questions were adopted at the meeting. They included one on World Peace: "The critical state of the times creates in people throughout the world great anxiety for the future, and fills women particularly with an intense desire for the restoration of economic, social and moral conditions that will assure world peace. With a desire to feel full confidence in our national leadership, the Board of Directors of the National Council of Catholic Women calls upon those responsible for the nation's destiny to exert every effort to reach a settlement of our international problems in harmony with Christian principles"; and another on Immigration Provisions, Internal Security Act: "We urge the Secretary of State, the Senate Judiciary Committee and

the Attorney General to reach a prompt agreement on the intent of the Internal Security Act as it relates to persons who have held nominal memberships in totalitarian organizations. This agreement is necessary to prevent the inclusion among subversives of young people upon whom, as small children, such memberships were forced in Germany, Italy and Spain as prerequisite to obtaining an education. We urge that American Consuls overseas be promptly authorized to issue visas that will grant the right of *permanent* residence in the United States to all such persons who are otherwise qualified to enter." Other statements dealt with Reciprocal Trade Agreements, Famine in India, Noteworthy Social Justice Anniversaries in the History of the Church, Civil Defense, Military Service and Work Away from Home, Rent Control, Price Regulation, and Television.

### CHRISTMAS AT ELLIS ISLAND—1950

THERE was a party on Ellis Island at Christmas—a program, a tree, and gifts—and over 600 detainees were happy because men and women here at home remembered those forlornly waiting at what had seemed the gateway of a new life. Ten cartons of presents, mostly small items of clothing and toys, and \$87.12 in cash were sent by N.C.C.W. affiliates for this Christmas party, and to all who contributed Mr. Bruce Mohler, director of the N.C.W.C. Bureau of Immigration, extends sincere thanks.

For weeks in advance the social workers, including the Ellis Island representatives of the New York office of the Bureau, were busy, utilizing every spare moment in filling gift bags for the men and women, stockings for the children, and boxes of candy for all, in purchasing and arranging the decorations, trimming the tree, and getting everything in order for the coming party.

In a letter to Mrs. M. J. Carlson, chairman, Immigration Committee, Maine D.C.C.W., Mr. Mulholland, New York port director, N.C.W.C. Immigration Bureau, tells the story. "The entertainment and the party proved a tremendous success and we cannot be too lavish in our praise of those who made it possible by their gifts and donations to bring a measure of peace and happiness to those who were detained at Ellis Island during the holiday season, tense as they were with thoughts of war and anxiety concerning their own future. . . . Several ships and planes ar-

rived on the day of the party, and a number of immigrants were sent to Ellis Island. One such group of detainees was on the ferry that carried the entertainers and visitors to the Island. They were huddled in the bow of the boat under guard—men, women, children and babes in arms. Those not accustomed to this 'detail' thought it a most distressing sight. The women looked dejected, the men resigned as though they hadn't really hoped to be admitted to the U.S., and even the children looked forlorn, not even venturing a smile when our small craft was rocked by the waves from the SS "Queen Elizabeth." However, upon arrival at Ellis Island, they were rushed through the preliminaries by the sympathetic officials and sent up to the auditorium just at the height of the festivities. As the door opened to admit the group of new arrivals, those who had seen them on the ferry were astonished at the change of mien. The men and women looked amazed, astounded, incredulous and the children were veritably rooted to the floor as they gazed at the festive scene and the tree ablaze with lights. Later, a young Dutch girl, temporarily detained for medical examination, said to our worker, 'I wanted to die this morning when they told me I had to go to Ellis Island, but when I saw all this I forgot everything and became happy. The gifts are the best of all. I will save them for my people who have nothing this Christmas as they spent all on my passage.'

There was a party on Ellis Island—and happiness there at Christmas.

### SPOTLIGHT ON CATHOLIC WOMEN'S ACTIVITIES

• • Catholic Press Month marked the beginning of a new Libraries and Literature Committee activity for the Chicago A.C.C.W. The archdiocesan office is serving as a collection center for donated Catholic books to be displayed for selection by any group interested in organizing a parish lending library.

The Decency Crusade of the Chicago Council, started two years ago to rid the archdiocese of objectionable literature that was endangering the morals of youth, has attracted widespread attention. Requests for information have been received by the A.C.C.W. office from 21 states, Canada, Panama and Honolulu.

• • With the December, 1950 issue, a new diocesan council bulletin, that of the Dubuque A.C.C.W., was added to the increasing list of council bulletins that are now serving the members of N.C.C.W. affiliates throughout the country. Congratulations and best wishes are extended the Dubuque Council in this new venture.

• • Sister Mary Ancilla Spoor has been elected Mother General of the Sisters of Charity of Leavenworth. Before entering religious life, Mother Ancilla was active in Catholic Action. She helped to organize and served as first president of the Kansas City, Mo., Diocesan Council of Catholic Women.

• • Mrs. John S. Riley, of New York, has been elected president of the National Catholic Conference on Family Life, succeeding Miss Mary Callahan. The Conference serves as an advisory agency to the Family Life Bureau of the National Catholic Welfare Conference.

• • In Detroit, on "D-Day"—Decency Day, members of the A.C.C.W. went into every store, newsstand and other establishment selling magazines, pocket-size books and comic books to persuade the proprietors to police the moral content of publications to which children and young people are exposed. The crusade is under the sponsorship of the Libraries and Literature Committee of the A.C.C.W.

• • A committee of Catholic Action women has been organized in Ecuador to carry on a campaign for the establishment of a national Catholic broadcasting station.

• • For the fifth consecutive year by invitation of railroad officials, the Rochester D.C.C.W. erected a crib scene in Rochester's New York Central Railroad depot during the Christmas holiday season.

• • The San Antonio District Council of Catholic Women united with the District Councils of Catholic Men and Youth in a District Council of Catholic Action to sponsor a series of four panels on the "Christian Family" during January. The Archdiocesan Women's Council President, Mrs. M. W. Carrico, was coordinator of the panel on "Parent and Child."

• • Mrs. Henry Mannix, past N.C.C.W. president, appeared with Mr. Mannix on a televised Dumont program on family life. Mrs. Mannix stated that she attributed their family happiness to the custom, started 25 years ago, of receiving Communion as a family each Sunday.

• • Miss Mary L. Gibbons, consultant on welfare problems to New York Catholic Charities, has been named Consultant on Civil Defense of the New York State Civil Defense Commission. Miss Gibbons will be in charge of Mass Shelter of Welfare Services in Civil Defense and will discharge her duties in addition to her work with Catholic Charities.

• • A Family Life Institute on "The Child: Citizen of Two Worlds" was held on February 16 under the sponsorship of the Cleveland D.C.C.W. The program was based on the quotation from the 1950 statement of the Bishops of the United States, "The child must be seen whole and entire. He must be seen as a citizen of two worlds." Addresses were presented under five sections: Sense of God, Sense of Direction, Sense of Mission, Sense of Responsibility, and Important Considerations Today affecting the Child. A kit containing helpful material in the field of family life, including the Bishops' Statement and a list of family publications, was given each person attending the Institute.

• • Miss Jane M. Hoey, director of the Bureau of Public Assistance, Federal Security Agency, has been named by President Truman alternate U.S. representative to the March 19 meeting in Geneva of the Social Commission of the Economic and Social Council of the United Nations. She fills the place of Commissioner of Security Arthur J. Altmeyer, who is unable to attend the meeting.

• • Two N.C.C.W. Committee Chairmen participated in the February Christian in Action radio program of the National Council of Catholic Men. Mrs. Mary Lanigan Healy, Catholic press author and columnist and newly appointed national chairman of the Committee on Family and Parent Education, discussed at-home religious instruction of the pre-school child. Mrs. Healy has written much of the Parent-Educator material used by the Confraternity of Christian Doctrine. The National Chairman of the Committee on War Relief, Mrs. J. Selby Spurck, participated in the broadcast as former president of the Los Angeles Archdiocesan Confraternity of Christian Doctrine. Mrs. K. Cary Clem, archdiocesan chairman, Committee on Family and Parent Education, Los Angeles A.C.C.W., was moderator for the programs.

### C. D. A. PRESS CAMPAIGN

The national headquarters of the Catholic Daughters of America, in a letter to local and state courts, asked that the Holy Year of 1951 be made a year of special dedication to the extension of truth from the Catholic press through the channels of the secular press. It was suggested that consideration be given to publicizing in the secular press, through advertising space, important articles which appear in the Catholic press on controversial current world problems. Chairmen of Public Relations were asked to make Catholic Press Month activities an every-day and an every-month project. "It is not enough that we set aside this one month a year, nor that we be subscribers to our Catholic press," they were told. "We must be readers, we must digest the news, and we must take occasion to mention important news appearing in the Catholic press to our non-Catholic neighbors and friends."



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## NATIONAL COUNCIL CATHOLIC MEN

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For the Catholic Press and the Catholic Faith—Rosary for Peace—The Radio Apostolate—N.C.C.M. Shows

### FOR THE CATHOLIC PRESS AND THE CATHOLIC FAITH

**A** CATHOLIC Press Exhibit and Propagation of the Faith Contest has been conducted for the Catholic grade schools within the Gary, Indiana, Deanery every year for the past three years by the Knights of Columbus, St. Thomas Council 1347. This year it will run from February 18 to March 5.

The Council cites the need for offensive action in the field of the Catholic Press and Propagation of the Faith, and notes that there are on an average fifteen secular magazines to every three Catholic magazines going into Catholic homes. If the average Catholic can manage to allot a minimum of \$20.00 a year for daily and Sunday newspapers, plus the subscription to secular periodicals, and then protest that one or two Catholic periodicals are enough, something is wrong. In view of this survey the total yearly contribution by Catholics to a secular press, whose foremost standard and chief concern is material well being, must be considerable.

"There is much to be done, and it will have to be done through offensive action. To this end we shall, with the aid of all sincere Christians of our community and the help of God, endeavor to exceed all previous efforts in the procurement of subscriptions in our campaign for decency," said Stanley F. Jonusas, Catholic Action chairman of the Council.

The schools compete with one another selling sub-

scriptions to various Catholic publications. Subscriptions may be for any Catholic periodical published in the United States or Canada, except the *Our Sunday Visitor* which is the diocesan paper. Ten points are given for each subscription.

Trophies are awarded to the first, second and third place schools and a ribbon to the others. Special awards are given to the individual pupil procuring the highest number of subscriptions and to the pupil securing the largest number of subscriptions in each school. In addition cash prizes of \$75.00 for the first place, \$35.00 for the second place, \$10.00 for third place and \$5.00 for fourth place are given to the winning schools in that order.

Each participating school must set up a public or private (church or school) press exhibit during the week of February 18-25. Special additional points are given the schools for the displays which go toward total number of points for prizes. Plaques are awarded to the first place winners of the exhibits—one to the public exhibit winner and one for the best private exhibit.

St. Thomas Council of the Knights of Columbus is affiliated with the Gary Deanery Council of Catholic Men, which in turn, is affiliated with the National Council of Catholic Men. J. Kirby Spalding is Grand Knight.

### AGAIN THE ROSARY FOR PEACE!

**I**N LIVING ROOMS throughout the country, neighbors are gathering weekly to pray the Rosary for peace. This Family Block Rosary, as the movement is called, has spread rapidly from the East through the Midwest, particularly Indiana, Michigan, Illinois and Kentucky. Strictly a layman's crusade, it is mushrooming in city and suburban parishes on a neighborhood basis. N.C.C.M. has consistently urged organizations of men affiliated with it to interest themselves in practicing and promoting the Block Rosary.

In the village of South Orange, New Jersey, the devotion was originated by 15 families living in one block. Six weeks later, ten streets representing approximately 150 Catholic families, had a Rosary recitation every week. Each family pledged that it al-

ways will be represented by at least one of its members; but in most instances entire families show up.

Each family opens its doors as the gatherings cover the block clock-wise. A large statue of Our Lady of Fatima, which is purchased jointly, makes the rounds of the homes. Apartment dwellers organize their own units.

While meditating on the mysteries of the Rosary, the people pray for five intentions: Peace in our day and the conversion of the Russian people; forgiveness of sins and all sins committed against the Immaculate Heart of Mary; for the spiritual and physical welfare of all priests and religious in concentration camps and captivity; for the intentions of the Holy Father; and for the souls in purgatory and the personal intentions of all present.

After each decade, the prayer which Our Lady requested at Fatima is recited: "Oh my Jesus, forgive us. Deliver us from the fire of Hell. Draw the souls of all to Heaven, especially those in greatest need."

This laymen's movement is to supplement, not supplant, regular church activities and individual family prayers. Neither is it intended to deteriorate

into a social get-together. Therefore the people are asked to return to their homes immediately after the Rosary. In spring and summer months, it may be feasible (and inspirational to others) to say the beads on lawns or sidewalks.

Participants of this organized action feel that their assemblies will bring the peace they desire to their hearts, their homes and their country.

## THE RADIO APOSTOLATE IN EAST ST. LOUIS

**K**NIGHTS OF COLUMBUS COUNCIL 592, East St. Louis, Illinois, is demonstrating how such an organization can undertake a practical work of the radio apostolate.

A series of six weekly programs over station WTMA started January 13, at 1:30 p.m., CST, in which the subject matter is the age-old problem of relations between Church and State. This question, often an issue in the United States, is seen in current violent conflagrations in the iron curtain countries.

Council 592, an affiliate of the National Council of Catholic Men, is using broadcasts prepared by the Supreme Council of the Knights of Columbus.

Dramatically presenting the story of the recurring clashes between civil and ecclesiastical authority from their beginnings in the early centuries of the Christian era to our own day, the broadcasts are designed to

inform listeners of the background of one of the most important problems of our time, and to indicate the basis of its solution.

Grand Knight Arthur H. Foley, in announcing the series in East St. Louis, states:

"The idea of an impregnable barrier between Church and State presupposes hostility, for man is a citizen of both the City of God and the City of Man. The problem is one that involves the words of Jesus Christ when He said: 'Render therefore to Caesar the things that are Caesar's and to God the things that are God's.'"

Each of the six broadcasts embodies the result of careful historical research. Key figure in the first program was Constantine, Christian Emperor of the World, whose attempt to impose his will in a matter of Church discipline inaugurated the struggle which has continued to our time.

## N.C.C.M SHOWS — THREE NATIONWIDE PROGRAMS

**A**T LONG LAST, after some fourteen years, on February 4, the Catholic Hour was put back on Cincinnati's WLW, one of the nation's foremost radio stations. Congratulations to WLW!

Various Catholic groups in Cincinnati and Covington, Ky., area have been trying for years to achieve this good result.

### Schedule

*The Catholic Hour* (NBC, Sundays 2:00-2:30 p.m. EST): Msgr. Sheen continues his 1951 series under the general heading "The Woman." During January 14,521 requests were received for copies of his talks and the booklet *How to Say the Rosary* offered on the first two broadcasts. This is double the count of a year ago.

Music for March will be by the glee club of St. John's University, Brooklyn, under the direction of Father Robert Rivard of the Vincentian Fathers.

*The Christian in Action* (ABC, Sundays 11:30-12 N, EST): March will see a series, "Sparking the Family Spirit," on religious practices which aid the family. The March 4 show will originate at the annual National Catholic Conference on Family Life in St. Louis, featuring Miss Margaret Kelly of St.

Louis University, program consultant for the St. Louis Council of Catholic Women; Donald Gunn, St. Louis attorney and father of nine; Mrs. John J. Monohan of St. Louis; Miss Margaret Mealey, executive secretary of the National Council of Catholic Women; and Rev. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N.C.W.C.

The March 11 program will feature a discussion of teen-age problems with Rev. Thomas Mardaga of Baltimore, director of the Baltimore Archdiocesan Catholic Youth program, Dean McCarthy of the Youth Council, N.C.W.C., and James Schrider and Betty Reynolds, Washington, D. C., teenagers.

March 18 will see Mr. and Mrs. John Cort of Boston in a discussion "Balancing the Family Budget." Mr. Cort is an associate editor of *Commonweal* and a prominent labor columnist.

*Faith in Our Time* (MBS, Thursdays, 10:15-10:25 a.m. EST): Father Elmer T. Fisher, pastor of Our Lady of Lourdes, Bethesda, Maryland, will present the five talks on the Thursdays of March on this MBS series. His over-all topic will be "Every Day with God" featuring helpful hints for turning the menial tasks of every day into instruments of salvation.

# Month by Month with the N. C. W. C.

## Salt Lake City Diocese To Have New Auxiliary Bishop

The Holy Father has named Monsignor J. Lennox Federal, rector of Sacred Heart Cathedral in Raleigh, North Carolina, to be Titular Bishop of Appiaria and Auxiliary to Bishop Duane G. Hunt of Salt Lake.

The Bishop-elect has served in pastoral work and in numerous diocesan offices, becoming rector at the Raleigh Cathedral in June, 1938. He took advanced studies in Fribourg and in Rome and was ordained in Rome in December 1934.

Congratulations are extended to Bishop-elect Federal.

## Summer Catechetical Course For Religious

For the third consecutive year the National Center of the Confraternity of Christian Doctrine is conducting a special CCD Course exclusively for Sisters at the 1931 Summer Session of the Catholic University of America. The number of applications received to date indicates that this year's enrollment will be considerably larger than that of other years. The course is being conducted especially for Sisters who will teach similar courses in their Communities and to lay catechists.

Four classes are being offered this year:

1. *Dogmatic and Scriptural Foundations for Catechists*, by the Very Rev. Francis J. Connell, C.S.S.R., dean of the University's School of Theology.

Survey of Revised Edition of Baltimore Catechism No. 3, text for high school. Exposition of dogmatic basis for teaching Apostles' Creed, analysis of scriptural proof for Seven Sacraments, Cases and problems.

2. *CCD Methods of Teaching Religion, Grades I-IV*, by Sister M. Rosalia, of the Mission Helpers of the Sacred Heart.

Aims, objectives; methods of teaching Mass, prayers;

lesson planning; preparation for First Confession and Holy Communion; demonstrations.

3. *CCD Methods of Teaching Religion, Grades V-VIII*, by Sister M. Rosalia.

Plan and function of religion center; methods of teaching Mass, prayers, lesson planning, preparation for Confirmation; visual aids; demonstrations.

4. *Apostolate of the Confraternity of Christian Doctrine*, by the Rev. John E. Kelly of the staff of the National CCD Center.

Lectures, demonstrations, conferences on use of Confraternity materials; study of the principles involved in actual working out of the Confraternity program: discussion clubs, parent-educator groups, home visitors, lay teachers, helpers, school year and vacation school plans.

For general information on the Special Course write the National Center of the CCD, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

## Bishop Walsh and Two Prominent Catholic Laymen Named to New Security Commission

Bishop Emmet M. Walsh, Coadjutor of Youngstown, Ohio; William E. Leahy, Washington, D. C., attorney and civic leader; and John A. Danaher, former U. S. Senator from Connecticut, have been named by President Truman as members of the new Commission on Internal Security and Individual Rights. Five other members, together with Fleet Admiral Chester W. Nimitz, retired, appointed as chairman, make up the Commission.

This Commission is to "make a thorough study of the problem of providing for the internal security of the United States and at the same time protecting the rights and freedoms of individuals."

Bishop Walsh long has been active in the affairs of the National Catholic Welfare Conference and at present is Episcopal Chairman of the N.C.W.C. Legal Department.

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## CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

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*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered, each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

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